

WITCHLIKE Actions
Would Have Meant
Sure Death in the Old Days
—Witches Have Now Ceased
to Possess Actual Personal-
ities—Hallucinations That
Certain Persons Were En-
dowed With the Power of
Conversing With Evil Spirits
—In the Little Colony of
Salem—Tottering Old Men
and Women Were Executed
—"Bad Luck" in Killing Cer-
tain Animals—The Witches
of Various Sections of Europe
—Cats Are Always Connected
With Halloween Celebrations.

WITH every Hal-
 loween the scrawny,
 haglike witch la-
 zily looms into prom-
 inence for the pur-
 pose of giving an
 atmosphere of mys-
 tery to the evening's
 fun. At frolics on that
 night are paid to these
 b i a c k r o b e d
 shadowy creatures who
 are consulted upon the
 subject of love and mar-
 riage. But when the fun
 is over, the ugly creatures of fantasy
 vanish for another year
 and are forgotten with
 their mystic prophecies.

Time was when the masquerading of
 a maiden in a somber gown and her act of
 stirring a caldron such as is provided at
 certain death to the luckless one. She
 might have been carrying out pretenses
 of sorcery, or the accomplishment of cer-
 tain ends by mock magic, but in that age
 imagination and superstition changed
 such delusions into real acts and their
 agents into real creatures of magic.

It has not been many times
 that the witch ceased to possess an actual
 personality in the everyday life of the
 people. She was supposed to be in league
 with all satanic forces and to walk
 abroad casting her vengeance upon all
 her. In many cases the witch was
 a person of high intelligence, a kindly
 disposed, harmless woman, who into a
 witch in the eyes of her neighbors.

If she was deformed, toothless or un-
 kempt, so much stronger were the argu-
 ments for converting her into a creature
 of fantasy who might conjure the powers
 of evil against those about her. When
 such charges were made against these
 unfortunate villagers, the women were
 frequently made more helpless because
 the parishes which had previously sup-
 ported them then refused to give them
 help. When needy and friendless these
 decrepit mortals, because of the charges
 that they really could summon the spirits
 of evil to aid them in revenging them-
 selves upon the aggressors, but whether
 they believed in this power or not, the
 "witches" demanded bribe for their good
 will and to obtain substance to keep
 body and soul together.

Even in our own country the halluci-

tions that certain persons were endowed
 with the power of conversing with evil
 spirits, and in the little colony of
 Salem in 1692. At that time persons were
 put to death or imprisoned not only for be-
 lieving in witchcraft, but for accusing their
 neighbors of it. Today the people
 of the little Massachusetts town still point
 out the hill, where several persons were
 executed. The madness of the
 colony spared neither the weak-
 minded Indian maiden Tituba, who was
 charged with bewitching the children, nor
 her own heathen religion, nor such exemplary
 women as Sarah Cloyce and Rebecca
 Nurse of their own families.

Even tottering old men were convicted
 for denying that there was any such
 thing as witchcraft, until at one time a
 hundred and fifty persons were cast into
 prison to wait their fate. Many others
 were tortured into confessing themselves
 guilty of the accusations, while several
 hundred other colonists were suspected
 of being a part of witchcraft and of ex-
 erting their efforts to protect it. Fi-
 nally, when this fanaticism had spent it-
 self, many of those who had taken active
 parts in the persecutions realized and
 confessed the great injustice they had
 done their neighbors, but this was not
 true of Cotton Mather, who was dissatis-
 fied that which courts had been a dis-
 tinctly justified his actions of cruelty
 before the world by issuing a volume
 of thanks for the benefits he had
 bestowed upon his people for having sent
 so many witches to their doom. As this
 treatise was received approvingly at the
 time by the president of Harvard Col-
 lege, the horrible delusion of witchcraft
 must have obsessed even those who
 should have been most enlightened.

As ridiculous as these persecutions were,
 they sunk into insignificance when com-
 pared with the witch executions of Great
 Britain and Europe. There one-half mil-
 lion is a modest estimate of the number
 of persons who were killed for having
 knowledge of the black art. Especially
 between 1610 and 1670 were the tortures
 of innocent persons most numerous, for
 thousands were then executed and treat-
 ed in the most horrible manner. For
 three hundred years there was a con-
 tinual trial of persons accused of being
 in league with the powers of darkness,
 and most of them were tried by the cruel
 method of "Malus maledictum," or the
 witches' hammer, produced by Sprengel
 and his fanatical associates.

In Germany over 150,000 perished by
 various persecutions. One European of-
 ficial, after doing his part in sending 30,
 000 miserable wretches to the stake for
 the forced confessions of deeds they were
 known never to have committed, taught
 his flock that he had done an over-
 sight in the human race, for had
 such persons lived they would have
 brought ruin to the whole world.

An incident especially absurd in our
 age was the Swiss execution of 1782, when
 a maiden was accused of giving pins
 to a little boy, thus causing the
 child to choke on pins as they came out
 of his mouth. As late as the end of the
 eighteenth century witch executions were
 practiced in Poland and Hungary, while
 in Great Britain the last law relative to
 witchcraft was an Irish statute, passed
 less than a hundred years ago.

As free as the civilized world is today
 from such superstitions, yet there is record
 that about fifteen years ago an old woman
 in Ireland was tortured by her own kin-
 dred for bewitching her neighbor who
 was killed by two angry men. A queer case
 in our own land happened in North Car-
 olina about ten years ago, when a house-
 wife who could not make the butter came
 accused her neighbor of having used evil
 powers over the cream. To break this
 spell the churning's husband shot a silver
 bullet through the portrait of the neigh-
 bor suspected of practicing witchcraft.

Since time has separated us from the
 horrors of witch executions we enjoy
 laughing at the only people who have
 strange stories around those who
 gained the distinction of being placed in
 the witch class.

By use of charms and incantations
 known only to themselves, the mumbling
 old women were credited with powers to
 aid in any scheme of malevolence. To
 doubt the word of such a person claim-
 ing supernatural powers in her ability
 to converse with the evil spirits would
 have been considered equivalent to sub-
 jecting one's self to the spell of the hag.

All calamities, diseases and unusual phe-
 nomena of nature were laid to the door
 of the witches, and thus they were said
 to cause long wet spells, lightning, and
 other natural phenomena.

Often farmers who could not afford
 poor harvests or the loss of cattle would
 give credit to the witch to insure their
 protection against misfortunes. It often
 happened that these night-
 prowling old women had butter and
 cheese, although they owned not a cow.

This strengthened the ignorant to be-
 lieve in the powers of the pretenses,
 and the fact of the witches having butter
 and cheese with the fact that on certain
 mornings their own cows gave no milk
 forbade to these half-crazed old women
 that there was scarcely anything that
 they were not supposed to be able to ac-
 complish. Their reputation advertised
 them as able to carry plunder in needles
 and pitchforks. In the north of Scotland,
 where superstition reached its height,
 there was one witch who was supposed to
 have been able to obtain all the milk from
 her neighbors' flocks by milking her own
 little pet sheep.

Harry Donald, a masculine witch of the
 same country, claimed the power to kill
 or cure cattle by means of magic. The
 parish minister, unlike his people, held
 such an absurd profession in derision, but
 the village folk who doubted not that
 Donald could make good his claims shut
 the witch in a room while the minister
 was asked to name a certain cow upon
 which the conjurer might show his con-
 trol. When the unfortunate beast
 chanced to fall dead before Donald had

traced the chestnut on the coals, he
 was taken for a witch. In producing disease, way-
 laying and plundering travelers their
 charms were said to work with great
 success. Nothing was impossible in their
 hands, for superstition even went
 so far as to claim that withered old
 witches could turn themselves into

ravens, cats, rats, black sheep, whales,
 hares and even into winds and waters,
 appearing and disappearing at will, and
 times and in strange places.

Killing any of these animals was con-
 sidered a serious business, for who knew
 but by so doing he might encounter the
 spirit of a phantom creature who would
 haunt her and with an everlasting curse
 upon his life. These pained sorcerers
 were said to always have with them such
 charms as colored threads, magic caps
 and staffs. Their reputation advertised
 them as able to carry plunder in needles
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even a thought will be given other than
 in the games of the younger folk.

Night of eeriest wonder seen
 The old of Halloween
 Ten things befall too dear to doubt.
 For all the fairy world is out—
 And in the dusk or moonlight clear,
 Miracles once more appear.

Kobold, elfin, play, sprite,
 Puck they play with nuts and yarn,
 And from the garden, field and barn,
 Mind their mischief and their tricks they try.
 With fortune-telling riotry.

Now youth and maiden by the fire,
 Watch the flames rise and expire;
 Chestnuts put upon the hearth,
 To see what augury controls
 The nut-crack night, and apples float
 In a tub the omen note.

We, too, who may not wander more,
 On youth's reckless shore,
 And from the garden, field and barn,
 Mind their mischief and their tricks they try.
 Over uncounted Halloweenes.

This poem is a suggestive description of
 a rural celebration of Halloween. The
 scene is set in a rural home, where
 around which the village youth gather,
 make a typical present-day scene. How
 different it is from the pagan observance
 of long ago.

Waste.

SENATOR LA FOLLETTE, apropos of
 the campaign contributions investiga-
 tion, said in Washington yesterday:

"I used to say that the party bribed the
 voter. Now, it seems, the voter bribes
 the party—and not with a five-dollar bill
 or so, but with quarter millions!"

"I suppose that viceists like that of
 the Nola Chucky cat no longer happen to
 electioneers."

"An electioneer, you know, visited a
 Nola Chucky man to get his vote. The
 man himself was out, but his wife said:

"I can't promise you nothing about
 Jonathan, sir. He's independent. He'll
 vote as seems best to himself."

"The electioneer, after being as agree-
 able as possible, rose to go. But first he
 put a wretched, money-kitten on the
 woman's lap."

"I'm very fond of cats," he said. "I
 shouldn't mind giving you \$5 for that
 one."

"The woman jumped at his offer. She
 looked at the \$5 in a dither, she put the
 cat in a basket, and, as she ushered the
 man out with his purchase on his arm,
 she said:

"You bet! The best I can for you about
 that vote, sir. As I told you before, Jonathan
 won't be influenced by anybody. The
 gentleman that's electioneering for your
 opponent sent a full hour here with me
 yesterday, and, by the way, he
 brought a brother of that kitten of yours
 for \$10."

In Kansas.

WILLIAM ALLEN WHITE, at an old-
 fashioned Halloween party in Em-
 poria, told a Kansas farmer yesterday:

"Nature is superlatively helpful here in
 Kansas," said Mr. White, as he watched a
 half-dressed pretty Kansas girl who
 tried, their hands fastened behind their
 backs, to snatch with their teeth the
 enormous Kansas apples floating in a tub
 of water. "Nature is so superlatively
 helpful here that one could almost be-
 lieve the story of old Hi Robinson."

"A neighbor, passing his feline farm
 one autumn day, found the old fellow
 smoking a cornucopia on a fence."

"Nothin' much," the old man an-
 swered. "I had a right smart grove of
 pine trees to cut down, but blamed if last
 year's cyclone didn't level 'em for me
 and spit 'em as well."

"Wonderful country, Kansas," said the
 visitor.

"You bet! Hi agreed. 'You know them
 stumps I was goin' to blast? Well, the
 lightning saved me the trouble. I never
 had to cut 'em down. I just waitin' for an
 earthquake to come along and shake the
 ground, same as usual."

HALLOWEEN

O you believe in
 fairies? Or have
 you grown beyond
 the age when you
 think the "scoble-
 buns" will get you
 if you don't watch
 out? It makes no
 difference how old
 you may be or how
 lacking in super-
 stitiousness you
 are, still interested in
 those many little beliefs and signs and
 omens which took up such a large part
 in your childhood fancy. And are you
 willing, if only for one day in the year—
 Halloween—to come into children's mem-
 ories and either to join in or encourage
 the old-fashioned idea of celebrating this
 hallowed evening?

Thursday evening next, October 31, fun
 and frolic will again hold sway among a
 very big percentage of all youngsters, es-
 pecially those of the English-speaking
 countries, as well as among a good num-
 ber of their elders, for Halloween, or All
 Hallowe'en, as it is sometimes known,
 will be observed with all its characteris-
 tics, wild outbursts of youthful devilry
 and merrymaking.

Halloween, as observed at the present
 time, is regarded by most people as a
 day primarily intended for the urchin.
 It is true that grown-ups do not engage
 as enthusiastically in the day's celebra-
 tion as the younger element, yet it was
 not always so. Queen Victoria once as-
 sisted in a Halloween festival at Bal-
 moral Castle, where a fire was built and
 effigies of goblins and witches were burned.

There have written record of the day as
 celebrated by various English kings as
 Scottish chiefs with religious ceremonies
 similar to our "Halloween or All Saints'
 day" of November.

Halloween derives its name from its be-
 lieving the vigil of All Saints' day. The
 Druids, away back before the birth of
 Christ, set apart October 31 as a night for
 the extinguishing of all fires and the
 kindling of new ones. All the super-
 natural beings both of the visible and in-
 visible world were supposed to gather on
 this night and hold high revel in the
 sphere of humanity, and the fires were
 regarded as charms against these spirits.

"Witches' night" and "Devil's Sunday" were the common terms used by the peo-
 ple of the Middle Ages. As late as the seventeenth
 century the farmers in Brittany carried
 their own "Halloween" with them, and
 protect themselves from the evil forces of
 the coming year. So it is seen that Hal-
 lowe'en, which is a purely a pagan
 custom of the Druids, has become a
 period about which mystery has clung so
 thickly that it still remains a day of special
 celebration.

Halloween is most widely observed by
 the Irish, Scotch and Welsh, and among
 any child born on the eve of October 31
 is supposed to be endowed with a mys-
 terious faculty of holding communion
 while sleeping with the invisible world.

In north Wales the peasantry cast stones
 into a great fire, and after covering them
 up with ashes retire to rest. The next
 morning the ashes are swept aside and
 the stones sought, and were betide those
 who do not find their stones. Their fu-
 ture life, it is supposed, will be very un-
 certain.

One of the Channel Islands the
 fisherfolk choose Halloween to propitiate
 a sea god whom they know as "Shony."
 At night they gather at the seacoast,
 brew ale and consign it to the waves,

meanwhile repeating the words: "Shony,
 I give you this cup of ale, and I
 will be so kind as to send you plenty of
 seaweed to enrich our land the coming
 year. Afterward I will give you a
 church and offer prayer to God, follow-
 ing which revelry of all kinds is per-
 mitted. The feast of Halloween is
 held in all its entirety. Burns
 has ludicrously embodied the customs of
 the general good fellowship in
 roasting, apple ducking, dumb cake cere-
 mony and candle singing are quaintly
 described.

The dumb cake ceremony is a common
 custom in Ireland on Halloween night. A
 piece of cake is kneaded with the
 thumb in absolute silence. If the lips are
 even slightly moved the charm will be
 broken. However, if nothing is said
 presently there will appear the future
 husband of the faithful lass. Another
 prevalent custom has to do with molten
 lead, which is cast into cold spring water.

The fanciful shapes resulting denote the
 kind of husband a girl will get. For in-
 stance, if the lead takes the appearance
 of a dragon the resemblance is at once
 compared, and the eager girl is told of
 the result.

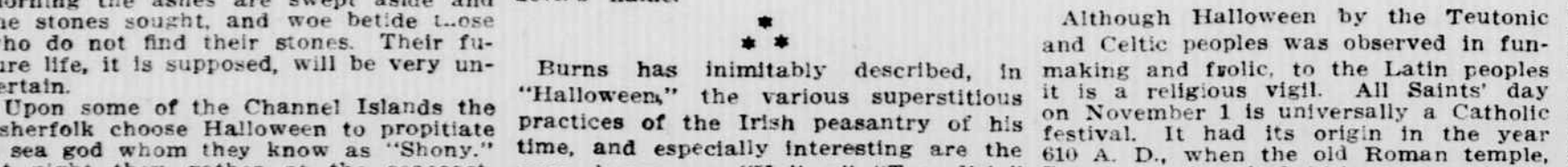
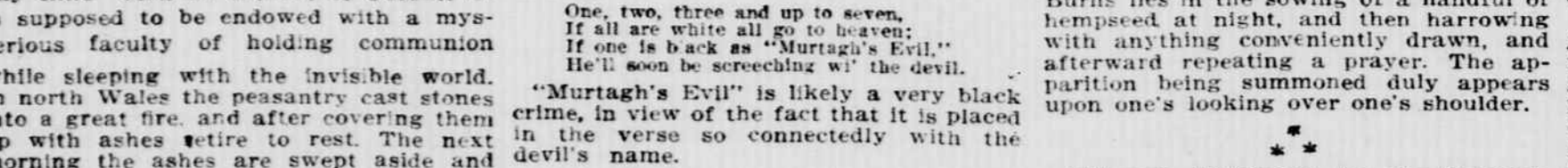
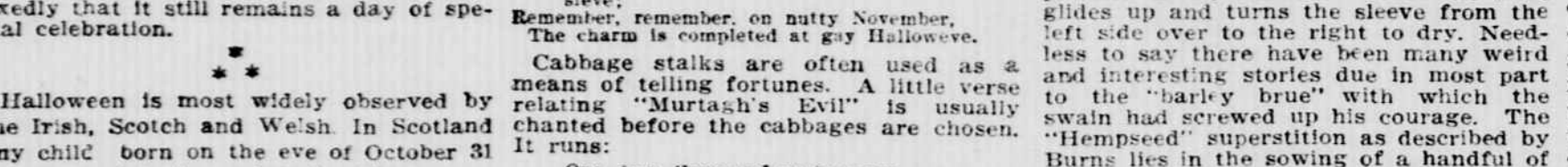
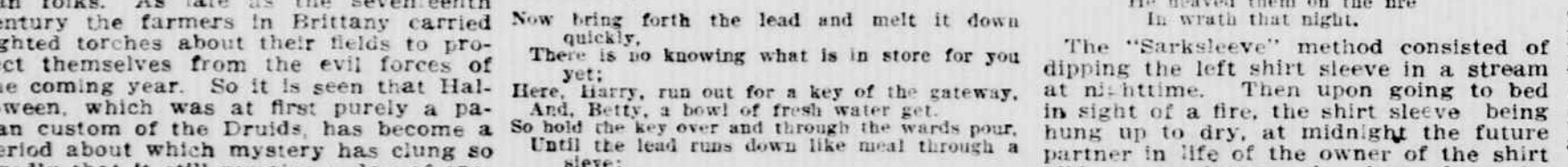
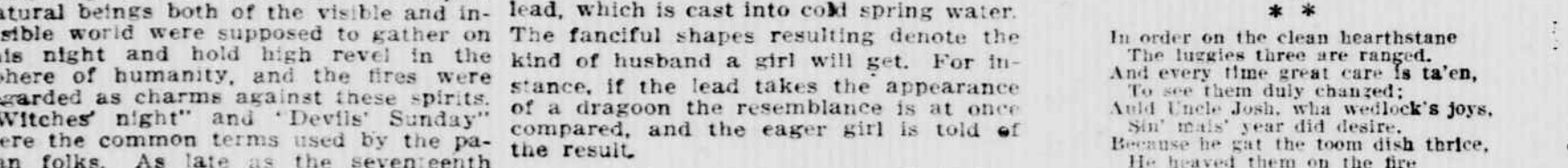
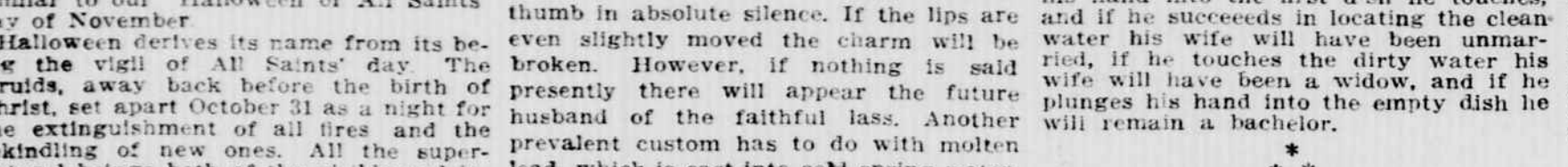
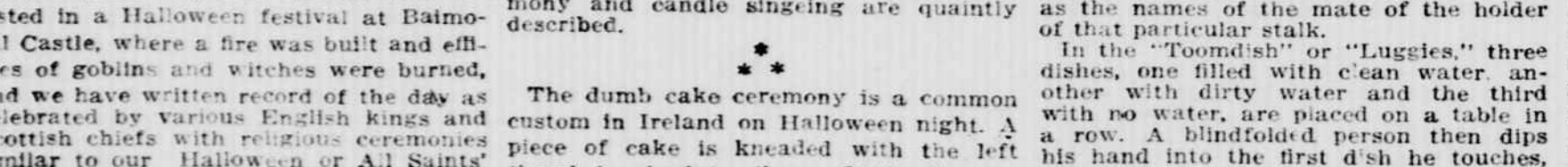
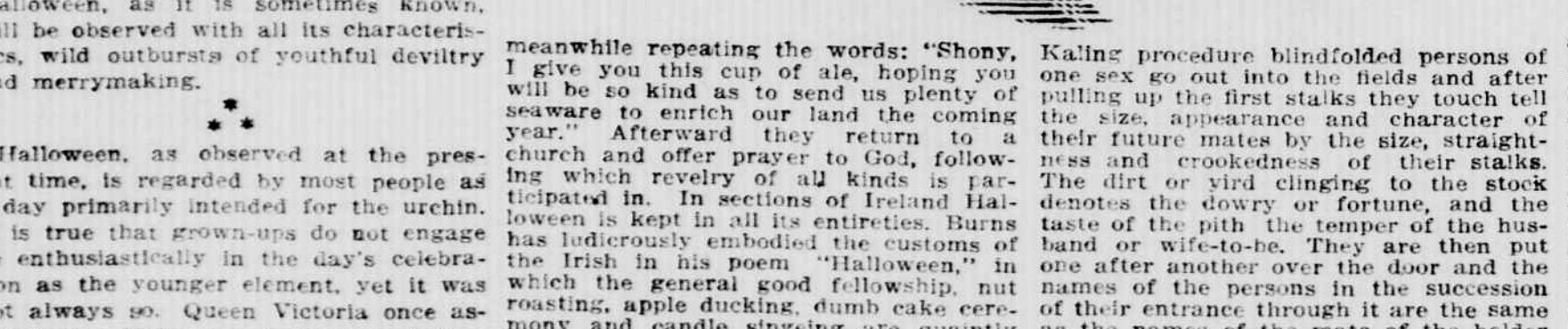
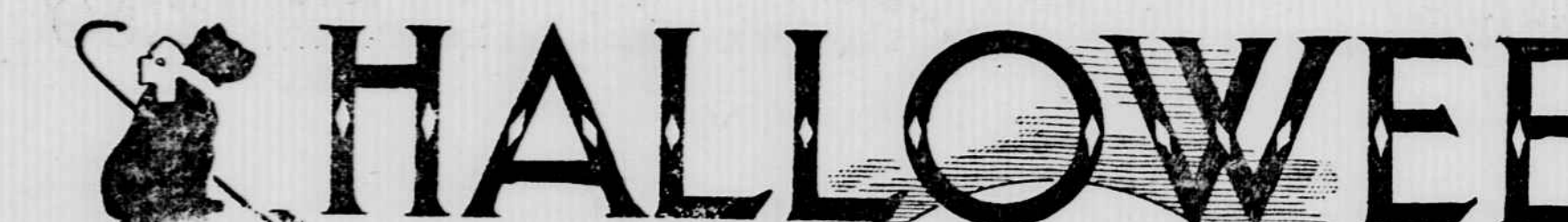
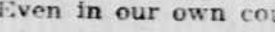
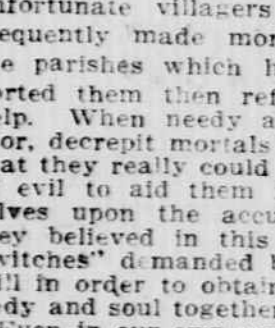
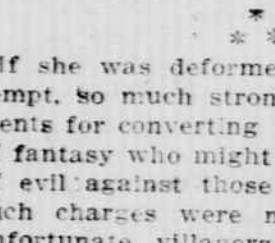
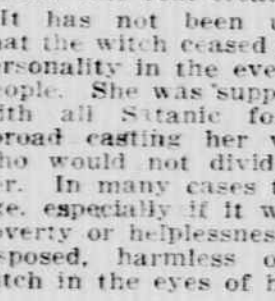
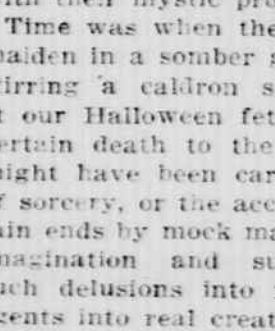
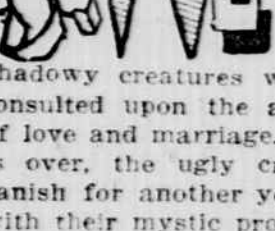
Now bring forth the lead and melt it down
 in a dish.
 There is no knowing what is in store for you
 here, Harry, run out for a key of the gateway.
 And, Betty, a bowl of fresh water get.
 So bring the key over and through the water pour.
 Until the lead runs down like molten through a
 sieve.

Remember, remember, on natty November,
 The character of the faithful lass.
 Cabbage stalks are often used as a
 means of telling fortunes. A little verse
 relating "Murtagh's Evil" is usually
 recited before the cabbages are chosen.

One, two, three and so to seven,
 All are white and so to leave.
 If you are back as "Murtagh's Evil,"
 He'll soon be sneezing 'til the devil.

"Murtagh's Evil" is likely a very black
 crime, in view of the fact that it is placed
 in the verse so connectedly with the
 devil's name.

Burns has imimitably described, in
 "Hallowe'en," the various superstitious
 practices of the Irish peasantry of his
 time, and especially interesting are the
 ones known as "Killing," "Moonish,"
 "Sarkleuve" and "Hempseed." In the



rich cream during the rest of the year. An
 accommodating old Scotch villager, who
 prepared a number of small jars of herbs
 to be dropped into cream jugs for the
 same purpose, supplied many of his
 neighbors with these charms, with both
 of them and Scotland the mountain ash
 furnished potent resistance to the influ-
 ence of the witches, and so cow
 hatters and church hammers were fre-
 quently made of that wood.

The custom of nailing a horseshoe over
 the door or luck is of primitive origin.
 In which days the horseshoe which was
 accidentally found was nailed over the
 door as a protection against evil spirits.
 If a sailor found the shoe it was fixed
 to the mast of his ship, to make it pos-
 sessed a charm, for when driven in the
 lowest hooks of masts, dishes they were
 used to keep the substance in the milk
 for the whole farm.

By using tar on cow sheds and behind
 the eaves, the evil spirits were kept from
 disease. It was thought that confessions
 could be wrung from the rickety old
 folks of the mountain folk by putting
 pins in a pan of milk which they let
 boil dry, for that tortured the witches,
 but as the people feared the vengeance
 of these creatures, they refrained from
 trying this remedy. Often the witches
 themselves sold charms which they knew
 were useless, for starvation was ever
 teaching them new tricks of deception.

Many old Finnish and Irish women
 made a business of selling wicks to sal-
 lors. It is said that once a fisherman was
 stranded a long way from home. While
 awaiting favorable winds, he courted a
 witch's daughter, who told him that her
 mother could furnish him with breeze to
 fill his sails, and so he arranged to give
 the old woman a pound of tobacco for
 aiding him on his journey. To accomplish
 this marvelous feat the old hag gave him
 a string knotted in three places.

When ready for his journey the sailor
 untied the first, called "Come gently," so
 he glided from the shore. When the sec-
 ond knot came, "Come better," he was
 aided a stiffer breeze which fed the traveler
 in the direction in which he wished to
 journey. But this was not doing well
 enough for the sailor, who knew that
 there was still one more knot which he
 might take out. Alas for him, his curi-
 osity led him into untimely it, and at that
 moment such a strong blast was sum-
 moned that the ship was blown away
 and the sailor drowned. The third knot
 old woman who had brought destruction
 upon him might have destroyed his ship
 by placing a round dish in a milk pan.
 It is said that during her incantations the
 dish would have sunk and at the same
 time the craft would have gone under
 water.

In Scotch folk lore there is a story that
 a butcher once bought a cow from a
 creature with his ax the blows made no
 impression on the animal. When an old
 man who happened that was inquired
 into the cause of such an unusual circum-
 stance he discovered a red string tied
 around the cow's tail. When this was
 removed the butcher killed the cow with
 one blow, for the witch charm had been
 removed.

To counteract evil spells invoked by
 the imaginary enchantresses the super-
 stitious peasants invented an elaborate
 system of charms of prevention or coun-
 tercharms. This juniper, pulled in a
 certain manner and in a special way, was
 burned before cows and put on the tails
 to prevent the witches from taking away
 their milk. On Lamas day, or on the
 Thursday after, every housewife dropped
 a ball of hair to her milk pail so that
 the milk on her farm furnishing

Halloween, without the suggestion of
 cats, would be unusual. In witchcraft
 there was a close association with these
 feline creatures. Friendless old women
 known as witches usually kept prowling
 cats as their sole companions. The
 treacherous and glaring eyes and the
 spiteful characteristics of these half-feline
 animals matched the dispositions of their
 mistresses so closely that witch and cat
 grew to mean the complement of each
 other.

It was said that no witch would harm
 a cat, and so a mariner usually carried
 one of these animals in his boat to
 prevent it from sinking. Folk lore
 claims that if a sailor wanted a cer-
 tain wind he buried a cat alive, placing
 the head in the direction from which
 he wished the wind to blow. Even mod-
 ern superstitions of this creature may
 be traced to the days of witchcraft,
 for the beliefs that it was unlucky to
 take a cat from an old to a new house,

SUGGESTIONS FOR HALLOWEEN GAMES

calls to extinguish the light, but he does
 not reveal the name until after the third
 blowing. A successful extinguisher will
 marry the person after whom the candle
 was named. To make the game more in-
 teresting, each fortune hunter must repeat the
 following before attempting to blow out
 the candle:

Turn high, turn low, swing, candle, swing;
 Out you must go, if I give a gold ring.
 When a girl wishes a gold ring, she substi-
 tutes "If I wish a gold ring" for "If I
 give a gold ring."

The old apple bob cannot be improved
 upon for real fun, but splashy tubs of
 water are no longer welcome at evening
 gatherings where guests appear in best
 bib and tucker. As a substitute the game
 of apple throw may be entered into with
 just as much enthusiasm and a little less
 wear and tear on those participating in
 the evening's frolic. If you are to be the
 hostess, use apples for heads of dolls
 baked brown in cream paper. As these
 dolls are to be hung up in a row at dif-
 ferent heights across the upper part of
 the room, the girls may be written
 heads and dresses, no arms or bodies be-
 ing necessary. Provide each player with
 an arrow made of a notched stick, and
 let the boys and the men at the young
 ladies' feet. A small envelope pinned to
 the shape of a witch's cap.
 If you wish to wear such enormous hats
 you might keep the windmill blowing.
 Tell the kind of fate you soon will meet.
 Tick-tock, tick-tock.
 Let the windmill blow.

When the real fortunes are found in
 the places suggested by the "directions"
 they may resemble any of the couplets
 given below, and they may be written
 with white ink on black paper, or on
 the shape of a witch's cap.
 If you wish to wear such enormous hats
 you might keep the windmill blowing.
 Tell the kind of fate you soon will meet.
 Tick-tock, tick-tock.
 Let the windmill blow.

When the real fortunes are found in
 the places suggested by the "directions"
 they may resemble any of the couplets
 given below, and they may be written
 with white ink on black paper, or on
 the shape of a witch's cap.
 If you wish to wear such enormous hats
 you might keep the windmill blowing.
 Tell the kind of fate you soon will meet.
 Tick-tock, tick-tock.
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